

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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Saturday, October 26, 1861.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN NOTTINGHAM, SEPTEMBER 1, 1861.

Present—Of the Quorum of the Twelve, George Q. Cannon; District President, James S. Brown; Conference Presidents, Aaron Nelson of Derbyshire, Abraham Orme of Leicestershire, and Samuel L. Adams of Warwickshire; Travelling Elders, John D. Chase and Joseph C. Rich of Nottingham, John Lindsay of Lincolnshire, James Payne of Leicestershire, and Henry Duce of Derbyshire.

Elder James S. Brown said—"With pleasure I rise to represent the Nottingham Conference. I can say the Spirit of the Lord is on the increase among the Saints. The meetings are better attended than for some time past. There seems to be a much better feeling among the people as a whole, and many seem interested in the investigation of the principles of the Gospel. Within the last six months we have baptized about eighty. In representing this Conference we do not represent the Church, but only a small portion of it. We do not look upon this place as home; consequently, our numbers are continually being diminished through our annual emigration to Zion. Hence, we have not the large and commodious halls that we otherwise might have.

Elder Brown feeling too unwell to con-

tinue speaking, President Cannon the rose and read the Financial Report.

Elder Joseph C. Rich reported the condition of the different Branches among which he laboured, and said he believed there was an increase of the good Spirit among the Saints generally, with the exception of a few who seem disposed to judge principally by the acts of men and women. Their cases, however, were very few. In out-door preaching he felt well, and a considerable degree of interest had been manifested by the people in listening to the testimonies of the Elders.

Elder John D. Chase made a few remarks confirmatory of what brother Rich had stated. He said he had visited as many of the Saints as he conveniently could, and found them, on the whole, in a good condition.

President Cannon rose and said—"I rejoice in having the opportunity of meeting with you, for I have heard much good concerning the Saints in Nottingham. I feel that there is a good spirit and influence present with us, and I trust it will continue. Whether we are Saints or not, I hope that our meeting together will prove beneficial to all. It is the privilege of every Latter-day Saint to enjoy the Spirit of the

Lord; and every individual who is living up to the truth which has been revealed to him can also enjoy a portion of it to enlighten his mind this morning, if he but seek for it in sincerity. A great many people think, because we say we preach the fulness of the Gospel, and that God has revealed it anew, that we exclude all other people from a participation in any portion of the Spirit or its blessings, and therefore conclude we are very uncharitable. Such a conclusion arises from ignorance of the principles we believe in. We willingly acknowledge that well-meaning, sincere persons have enjoyed a degree of happiness and peace which flowed from the presence of a portion of the Spirit of the Lord, while connected with other religious systems. Indeed, pagans and idolators who have sincerely lived up to the light which had been communicated unto them have been thus favoured. There is a blessing always attending sincerity, though the fact of a person's being sincere is no evidence that his belief is correct. Many of the Latter-day Saints were as honest and sincere in their worship previous to becoming acquainted with the principles which they now believe in and practise as they are now; but they did not have the fulness of the Gospel, and did not enjoy the Holy Spirit, with its gifts and blessings, as they do now; neither can any individual or people who have not rendered obedience to the Gospel enjoy that Spirit in its fulness and power. Yet the Lord is merciful in his dealings with the children of men, and will only judge them by the Gospel after they have heard it proclaimed through his servants. It will prove salvation or condemnation to them as they receive or reject it. Jesus said—"This is the condemnation, that light is come into the world, and men loved darkness rather than light." Condemnation, as we learn by this saying of the Lord's, consists in choosing the darkness when the light is proffered. If truth and light have been presented to you, and you have rejected them, then you are condemned by your Father in heaven. We shall be judged and rewarded by our works, whether they be good or evil. This, Latter-day Saints, is the principle by which you will be judged; and as you have re-

ceived the light, you will be held amenable by our Father for the same; and the punishment you will receive will be that brought upon yourselves, by your not living up to that light which has been revealed unto you. It is unjust to the Almighty to think that whole nations who have never heard his Gospel, and to whom his laws have never been proclaimed, will be sent by him to welter in hell throughout the unnumbered ages of eternity, in torments and miseries. It is when nations reject the Gospel that they place themselves in a position to suffer. They then are culpable; and, unless they repent, they will be cast down, and bring down upon their heads also in this life his indignation, as did the Jewish nation in ancient times, and the United States at the present.

The Gospel of Jesus is one to which certain conditions are attached, and all who will honestly investigate it and comply with these conditions can know for themselves that it is his Gospel. "But," says one, "how are we to know?" It is a matter capable of demonstration, and can be satisfactorily proven. God has made certain promises, and said, if we comply with his requirements, that he will bestow his blessings and reveal the truth by his Spirit. Every individual can take a course that will place him in possession of truth. Though men may not believe in direct revelation, there are but few who do not believe in the overruling providence of the Almighty, and who do not cite instances from their own experience where it has apparently been exercised in their behalf. There is an inherent feeling in mankind which causes them to look up to, and seek for aid from, a Power superior to themselves. Where they believe in Deity, he is viewed as the great Creator, and they believe that he can control all things according to his own good pleasure, however much they may be opposed to the principle of direct revelation. Now, if there are any who are desirous to know which, out of all the various sects who profess to be followers of Christ, is accepted of him, let them pray to the Lord—the Being whom their parents and teachers taught them to look up to as the Author of all their blessings, and ask Him by his overruling providence to

shape circumstances so that they may be brought in contact with the truth and the people with whose belief and worship he is well pleased. This all who believe in God must admit he has the power to do, without even overstepping those limits which the false Christians of the present day have assigned as the bounds of his power. And having thus prayed in faith, and having the Bible in their hands, which contains well-defined principles and describes the Lord's mode of dealing with the children of men in the days in which it was written, they can venture forth without fear of being deceived.

Now, to illustrate my views and to convey my ideas to your minds more clearly than probably I could otherwise, I will place myself in the position of such a person in quest of truth. I have asked the Lord to overrule circumstances in such a manner that I may be brought in contact with his pure Gospel; and having thus prayed, I am on the alert to notice every system presented to me, hoping that some one of them will be that which I am in search of. Among ministers whom I meet is an Elder of the Church of Jesus Christ of Latter-day Saints, who comes along and testifies to me that God has spoken from the heavens and has revealed again to man the Gospel in its fulness and purity, with power to administer in the ordinances of the same as in ancient days. This is a strange declaration to me, and causes an inquiry to arise in my mind if such a thing can be possible. I immediately turn to the history of God's dealings with the children of men which is left unto us for a guide—to the Bible—to consult it respecting this strange testimony which I have just heard. Commencing in the beginning, I find that the Lord spake with Adam and his children, and I still continue reading till I come to Noah. Here I find the Lord speaking to Noah and pointing out a way of salvation to him and to all others who would listen to and believe what he said; but the people, being opposed to the principle of revelation, rejected his message and were all destroyed, excepting his immediate family, seven in number, who, with himself, believed that God could and had revealed his will. Continuing my

researches down to Abraham, Isaac, and Jacob, and the various Prophets, until the time of Malachi, I find in the history of these generations that it has been customary for God to speak to man and reveal his will unto him and also I find this peculiarity ever recorded respecting mankind—that they have always manifested a natural antipathy to the principle of receiving revelations from God, and to the men who testified that they had received such revelations.

Now, what am I to do with this principle? If I believe the Bible, I must believe that it has ever been his practice to speak to man, and that every man whom he recognized as his servant enjoyed revelation from him. I cannot for a moment entertain the idea that his power is or can be curtailed; and I must therefore conclude that, having so frequently spoken to man and revealed himself to him from the heavens, he has still the power to speak as in past times. But I must now ascertain, if possible, whether, having spoken to man so frequently and for so long a period, he has not intimated unto man his intention of discontinuing this practice; in other words, ascertain whether he will speak in this day or not. Perhaps a reference to the history and teachings of Jesus will enlighten us upon this point. Even Jesus, the Son of God, the pure immaculate being who held such power to heal the sick, raise the dead, hold converse with the heavens, &c., had all the difficulties to contend with that the Prophets had from the beginning, in combating with men who were opposed to the principle of revelation. In reading the history of his proceedings among his apostles and contemporaries, we find that he advocated this doctrine; and for this cause he was persecuted and killed. His Apostles also taught it after him, and were likewise persecuted; and they have left on record that God was "without variableness or shadow of turning," and was "the same yesterday, to-day, and forever." With the most careful search, I find not a single line or sentence that warrants me in rejecting the principle of revelation from God to man; but, on the contrary, I learn that it is indispensably necessary. On one occasion Jesus asked his disciples whom men said he, the Son of man, was. They

answered him that some said that he was John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. "But," continues Jesus, "whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus then informed him that he was blessed, "for flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" "and," he added, "upon this rock will I build my Church, and the gates of hell shall not prevail against it." There are many different ideas afloat as to what this rock was which Jesus spoke of, some thinking it to be Peter, others thinking that Jesus meant himself. But Jesus was speaking about the principle of direct revelation from God to man, and it is plain that he referred to that. That was ever the rock upon which the Church was founded, and against a church thus founded the gates of hell never has and never can prevail. Had the people never forsaken this rock, they would always have enjoyed the Spirit of revelation.

After having thus taught me that God has spoken anew to man, and I have satisfied myself that it is scriptural and in accordance with God's mode of dealing, this Elder continues to teach me different principles. He teaches me that faith in the Lord Jesus, repentance of sin, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, are all necessary for me to obey. These I find to agree with the teachings of the Bible. But how am I to know whether he has the power to baptize me, or to lay on hands for the gift promised? If I go forth and obey the commandments given, and then receive the gifts promised—gifts which no man can bestow,—if the Bible appears unto me afterwards as a new book, a book with a new lustre and beauty beaming from its precious pages,—if my understanding is enlightened, and I receive a knowledge of what I before was ignorant of, I shall then be capable of testifying whether I have entered the Church of Christ or not, and whether this Elder is a servant of God, with authority to baptize and lay on hands, or not. This is the plan upon which the truth can be found and tested, and explains the principle, by which every one can go forth and learn

for himself respecting the doctrines of Christ. These blessings are for you; and I bear testimony to you that God did speak to Joseph Smith in this age, and chose him to be his Prophet, and has also given power to other men through him to preach the Gospel and to carry it unto all nations. I exhort you all, who have not obeyed this message, to repent and be baptized, and fully embrace the Gospel of Christ which is now presented to you.

I will now lay before you the authorities of the Church, that you may have the privilege of voting either for or against, as you may feel."

President Cannon then presented the authorities in the usual order, who were unanimously sustained by the meeting.

Half-past 2 p. m.

Meeting opened with singing and prayer.

Elder Samuel L. Adams, quoting the passage of Scripture—"I am God; I change not," &c., said that when we look on the history of the Church from the beginning down to the time that God revealed his mind and will to Joseph, we find that his ways have been invariably the same, without the least shadow of change. He referred to the position held by Adam when in the Garden of Eden, his transgression, the appearance of the Lord unto him, the penalty upon him, his posterity, and the earth itself, remarking that, "though Adam was driven forth from the garden and presence of God, still we find the Lord did not leave him without hope, but made known unto him the plan of salvation. And was this the last time that God spoke to man? No. When Cain slew his brother, we hear of the Lord speaking to him, saying, 'Where is thy brother?'—also informing him that his brother's blood was then calling for vengeance from the earth. I read of the Lord's conversing with Enoch, Abraham, Isaac, and Jacob. We also read that the Lord went down to see whether the rumours he had heard concerning the cities of the plain were correct. Coming to Moses, we again find the Lord conversing with him, devising plans for the deliverance

of the children of Israel. On Mount Sinai he talked with him face to face as one man talks to another. He gave him commandments written by his own finger on tables of stone. Moses returned to the camp with them, and found the children of Israel worshipping an idol. His anger being kindled, he broke the tables. He returned to the mount again, and still the Lord conversed with him and wrote his commandments again on tables of stone. Passing down the charnel of time till we arrive at the period when Jesus came to be baptized of John, we find the Lord speaking from the heavens, saying, 'This is my beloved son, in whom I am well pleased.' After all these circumstances, shall we say that God will forget his people? No: his ways are unchangeable. Well, one may ask, 'Has God revealed himself to the Latter-Day Saints?' Yes. 'But how are we to know it?' President Cannon explained that to you this morning. 'Are we to prove from the Scriptures that God has spoken now?' Did Jesus prove from the Bible that he received revelations in his day? No; but he says, 'My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' This, then, was the way this information was gained in those days. I can bear testimony that God has revealed his will unto Joseph Smith in this day. Although wicked men may have disseminated many untrue statements about him, still it affects not the truth. Jesus and the Apostles were assailed similarly, and that, too, by religious pretenders and those who profess to be very pious in their demeanour. Joseph Smith took the admonition of James where he says, 'He that lacketh wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him.' Referring to the circumstances of Joseph's first revelation, he compared the same with Moses' vision from the burning bush, and said that God had committed the fulness of the Gospel to Joseph, showing that it was the same as was revealed anciently, and that through obedience to it all can be saved from their sins."

President Cannon then rose, and

said—"In standing before you to speak upon the principles of the Gospel, it is difficult for me to know which of the many may be most applicable to the congregation. My desire is to do you good, and preach the Gospel in plainness. It may appear to some as strange for an Elder to be sent from the wilds of America to this enlightened nation—a nation which stands in the vanguard of all others in its pretensions to Christianity—a nation that has been occupied for years in sending forth its missionaries and disseminating copies of the Bible among heathen and other nations, for the avowed purpose of enlightening them upon the principles of true religion;—I say again, looking at it in this light, it may appear strange that we should come to teach them the truth. I well remember hearing the Elders speak about the prejudices that existed among the people in relation to this matter when the Elders first came to this country, and the opinions that were then expressed in reference to the condition of affairs in Nauvoo. Many would say, If we could only see men that had been there from our own country, and experienced these things for themselves, then we might believe their testimony. This they have had the opportunity to hear and see; but has it convinced them of the truth of our religion, or of our testimonies? No. They have changed their opinions in this matter just as soon as they have had the opportunity to experience what they at first desired. It does not matter, in my opinion, who may come to preach the truth, if the people are not prepared to receive it. If an angel from heaven would come with the Gospel, or the most gifted man that ever existed, it would not matter, so long as the people are opposed to the laws of righteousness. The people never will receive the Gospel, so long as they continue to harden their hearts in sin; for the spirit that actuates them is antagonistic to that of truth."

I rejoice to know that the Lord has sent the Gospel to be preached to all, both rich and poor. The poor have always been the first to receive the Gospel. Why is it that the rich among men do not manifest a desire to receive the truth? Because their popularity and worldly treasures are at stake; and

they, being destitute of sufficient love for the truth to make the sacrifices which they imagine to be involved, fail to embrace it. But the poor, not having these sacrifices to make, and perhaps having a greater desire for the truth, receive it with gladness of heart. When a man appreciates and loves the truth more than everything else on earth, he will dispose of everything in his possession to obtain it. What was it that enabled the Apostles of Jesus to endure the many trying scenes that they were called to pass through—even to encounter death in its most horrid forms? This was a mystery to the Jews and others, and filled them with astonishment, equal to that manifested by the present generation in viewing the violent persecutions through which the Latter-day Saints have gone, and the many sacrifices they as a people have sustained. It was because they could see by the eye of faith, and were able to penetrate the dark future, and realize the blessings that were in store for them, if faithful,—blessings of both time and eternity. The reason the people of the world cannot understand these things is because they are blind to the things of God. If they were in possession of the same Spirit as the Latter-day Saints, they could comprehend their motives, and the causes that inspire them with courage and fortitude to endure these things; and this would solve what they term "the Mormon problem." We talk about the great millennial reign; and there is much speculation in the world as to how this desirable time is to be ushered in. It is very evident that the restoration of the Gospel has been considered necessary by the Lord to bring it pass.

Why was it no temptation to Jesus when he was offered all things by the Devil? Because he well knew that they were not Satan's to give, and that by rejecting his offers at the time, and being faithful afterwards, they would be his own by right. Such an offer was therefore no temptation to him. If the Latter-day Saints were always in possession of the same Spirit that Jesus possessed, and had the same appreciation for true principle, nothing would tempt them to do wrong, because there is nothing that Satan can offer them as a temptation, but what they can legiti-

mately obtain and enjoy forever, by being faithful to the Lord and the truth. When the Saints understand and fully act up to this principle, then the Devil will be bound, and the reign of righteousness commence. It is for this purpose that the Gospel is revealed in this dispensation. This Gospel will make us rich. It will raise and exalt us in the scale of intelligence, and every blessing necessary for man's happiness can be obtained through strict obedience to its principles. But you must expect to be tried in many things. But what may be trials now will not continue to be trials hereafter. If you continue to associate with the principles of truth, the Lord will try you and prove you, to test whether there is anything which you love more than the Gospel. This is the difference between the Gospel and the systems of men. God's Spirit being given to his Saints in all ages, they could penetrate the future, and prepare themselves for every duty or tribulation that awaited them.

I exhort you all, both old and young, to live the principles of truth, and overcome your passions. Be faithful, and may God abundantly bless you, in time and in eternity, is my prayer, in the name of Jesus. Amen."

Elder James S. Brown then rose and said—"I wish to make a few remarks. I cannot go away without bearing my testimony to the truth of the Gospel that has been preached here to-day. You have heard the Gospel preached by the servants of God, and it is the same that was taught by the servants of God in ancient times, and it is true. The Gospel has not been changed since the world began. Was there ever a stronger testimony borne to the truth in ancient times than there has been in these days? Joseph Smith suffered and died for the same principles that Christ and his Apostles did. Many others have gone to the long silent grave prematurely because of bearing the same testimony. All these could have saved themselves from their sufferings, if they had only renounced their profession; but they knew it was true, and therefore continued steadfast to the end." He then referred to the last chapter of Malachi, and showed that many of the predictions had not yet been fulfilled.

In the evening, President Cannon delivered an address, showing why the Saints gather, referring to the attempts which had been made in past dispensations to establish the kingdom of God, and showing that the Prophets had looked forward to the last days, and foretold that God would establish it, never more to be thrown down; also adducing evidence that America is the

land chosen of God for that purpose, and pointed out the signal manifestations of the Almighty in overruling circumstances in favour of that kingdom.

There were large congregations throughout the day, composed of Saints and strangers, who listened with great interest and attention.

JOSEPH C. RICH, *Reporter.*

HISTORY OF JOSEPH SMITH.

(Continued from page 674.)

I rode out in the afternoon. On my return, my lawyers, Col. Richardson and Almon W. Babbitt, called upon me on the subject of the writs which were out against me.

A man called and informed me that John Eagle and several others intended to kidnap Jeremiah Smith during the night. I therefore stationed an extra police in order to protect him.

President B. Young arrived at Cincinnati at 5 p.m.

Monday, 27.—About 8 a.m., I started on horseback with a few friends, went by the Temple, and pursued my course towards Carthage, thinking it best for me to meet my enemies before the Circuit Court, and have the indictments against me investigated.

After I had passed my farm on the prairie, most of the following brethren joined my company, and the remainder soon after my arrival in Carthage—viz., Aaron Johnson, Dr. J. M. Bernhisel, Joseph W. Coolidge, John Hatfield, O. P. Rockwell, Lorenzo Rockwell, William Walker, Harrison Sagers, Hyrum Smith, John P. Greene, John Y. Greene, Judge William Richards, Shadrach Roundy, Theodore Turley, Jedediah M. Grant, John Lytle, Joseph B. Nobles, Edward Bonney, Lucien Woodworth, Cornelius P. Lott, Jonathan Dunham, and other friends.

We arrived at Hamilton's hotel about noon. Charles A. Foster overtook us three or four miles from the city, and accompanied us to Carthage. I had considerable conversation with him, and he appeared to be more mild than previously, and as though he was almost persuaded that he had been influenced to some extent by false reports.

Joseph H. Jackson, Francis M. Higbee, and Chauncey L. Higbee were in Hamilton's hotel when we arrived. Soon after our arrival there, Charles A. Foster took me into a private room and told me in a friendly manner that there was a conspiracy against my life. Robert D. Foster told some of the brethren (with tears in his eyes) that there was evil determined against me; and that there were some persons who were determined I should not go out of Carthage alive, &c. Jackson was seen to reload his pistols, and was heard to swear he would have satisfaction of me and Hyrum.

I had a short interview with Judge Thomas, who treated me with the utmost courtesy. He is a great man and a gentleman. After dinner (at the second or third table) we retired to our room, when Jackson, who had been to the Court House, came towards the hotel. Some person told him Hyrum had arrived, when he immediately turned towards the Court House again.

My lawyers, Messrs. Richardson, Babbitt, and Skinner, used all reasonable exertions to bring forward my trial on the charge of perjury; but the prosecuting party were not ready,—one Withers, a material witness (as they asserted in court,) being absent.

My attorneys frequently called on me to report the state of things in court, and I was ready to go in at a moment's warning, being anxious for my trial; but the case was deferred till next term. I was left to give bail to the sheriff at his option. He told me I might go home, where he would call and take bail at his own convenience.

We immediately called for our horses; and while they were being harnessed, Chauncey L. Higbee came to me and wanted me to stay as a witness in a certain case in which he was employed as attorney. He urged me considerably, but I told him I did not recollect the occurrence he referred to particularly enough to testify in the case, and got him to excuse me.

At half-past four p.m., we started on our return; but when we had got as far as brother George D. Grant's, a heavy shower of rain commenced, and I went into the house, while most of the brethren went into the barn until the shower abated. After the storm had subsided, we went forward, and I, Hyrum, and some others arrived at home about 9 p.m., and found Emma sick. My carriage, with Joseph B. Nobles, arrived a little after. It was upset on the Temple Hill, but no one hurt. I rode on horseback all the way on "Joe Duncan."

As we left the tavern in Carthage, and passed the Court House, there were many people about in small groups. Jackson stood on the green with one or two men some distance off.

While at Hamilton's, C. L. Higbee offered some insulting language concerning me to O. P. Rockwell, who resented it nobly as a friend ought to do. Hamilton, seeing it, turned Rockwell out of doors.

It was afterwards reported to me by James Flack that Robert D. Foster, Charles A. Foster, Wm. H. Rollinson, and the Higbees were on the hill when I passed in the morning. They immediately gathered their pistols, mounted their horses, and were in Carthage before me, excepting Charles A. Foster.

Also Mr Powers was talking with Mr. Davies, tailor, about my going to Carthage, and said they would attempt to kill Joseph Smith. Mr. Davies replied, "O no, I think not." Mr. Powers rejoined, "They will, by God; and you know it, by God."

Samuel Smith, of Montebello, heard at five this morning, that I had been taken prisoner to Carthage by a mob. He immediately gathered a company of twenty-five men for the purpose of assisting me, and arrived at Carthage about the time I did.

Tuesday 28. At home all day. Rain in the afternoon. The "*Maid of Iowa*" started for the Iowa river at 11 a.m.

I received a letter from Mr. J. Bronder, dated Philadelphia, May 20th, expressing his strong desires that I should allow my name to stand as candidate for the Presidency of the United States, urging many reasons for his request.

Wednesday, 29. At home. Rain in the morning.

Luther W. Hickock, of Burlington, Iowa, came in and arrested Jeremiah Smith on a warrant issued by Nathaniel Pope, Judge of the U. S. Circuit Court. During our conversation in the afternoon, we learned to our mutual joy that Jeremiah Smith and I were of one origin.

Received the following letter:—

"Baltimore, May 9th, 1844.

Dear brother Joseph,—From the time of my departure to that of my arrival here on Saturday last, I was blessed with prosperity. The feelings manifested by the passengers on the boat to St. Louis were quite favourable.

At St. Louis I embarked on board the steamer *Valley Forge*, with about 125 cabin passengers. I gradually introduced myself to those whose faces gave indications of honest hearts and intelligent minds.

On Sunday I was invited to give, in a public discourse, the points of difference between the faith of the Latter-day Saints and other professors of the Christian religion. There was a Methodist preacher on board, with whom arrangements were made to follow me and *blow Mormonism to the four winds*. Well, I led off in a discourse of an hour and a half. After dinner the Methodists tried to rally their preacher; but he could not be induced to undertake the fulfilment of his engagements.

I spent the time in conversing with groups of inquirers, and giving further information to those who sought it. After tea, the Methodist priest was, by much persuasion, induced to preach; but, to the astonishment of all, he never once mentioned 'Mormonism.'

By-the-bye, we had a beautiful specimen of Missouri treatment to the Saints on board. While I was speaking, I referred to the many false statements which found their way to the public through the papers. A case in point was that of *Joseph Smith having just discarded his wife*.

After I had finished speaking, and was standing on the guard of the boat, a Missourian stepped up to me, asking me if I wished to be understood that all who said Jo Smith had discarded his wife were liars. On my answering him in the affirmative, he drew his bowie-knife on me; but some passengers, who had heard him threaten my life, were watching, and caught him as he was in the act of striking, and I in the act of pitching him overboard; but they saved him, and I am glad of it. The whole affair turned much to my advantage. It was an ocular demonstration to the crowd of Missourians' feeling towards the Church of Christ.

By this time the way was pretty well paved for introducing national matters; and from this on to our arrival at Wheeling, the time was principally occupied on that subject—reading your views on political economy, &c.

On arriving at Wheeling, a stranger might have imagined me to be a man of some consequence, for it was—'Will you take a seat in our coach?' 'Go with us

in this stage.' 'Hold on, and take a seat with us,' says the third. In fact, the Mormon was quite a lion among the passengers.

But passing the minutiae, I arrived in this city two days after the great Whig Convention. All is joy and enthusiasm among the Whigs, while doubt and consternation is manifested among the Democrats. This Convention has been got up at an immense expense; hundreds of thousands of dollars have been expended.

The Democratic Convention comes off on the 27th inst. In the meantime I shall do what is in my power for the promotion of the good cause, and endeavour to be well accounted for that occasion. I expect to co-operate with Hyde, Pratt, and Page, though as yet I have not heard from them.

I shall expect to receive from you the proceedings of the Convention held at Nauvoo on Monday last, together with such instructions as you may deem proper to give.

D. S. HOLLISTER."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 26, 1861.

PATERNAL DUTIES.

AMONG a people situated as the Latter-day Saints are, there cannot be too much stress laid upon the importance of correctly bringing up and training their children. We are engaged in laying the foundation of a new order of things, building up a new society, forming new institutions, and bringing into practical operation ideas which have animated and filled with joy and hope Prophets and good, philanthropic men in every age; but which they failed to see realized. Numbers of men have beheld with grief the ignorance, misery, want, misrule, wickedness, and crime, and the wretched condition of affairs which these evils have produced upon the earth; and they have sought for remedies to effect a change. Innumerable plans have been suggested to ameliorate the condition of mankind, and efforts have not been spared to carry them out; but they have been comparatively fruitless. In some instances surrounding circumstances have been unfavourable, but the main difficulty has been a lack of union and concentrativeness. Men have not been able to adopt a plan upon which all could agree; there has been, therefore, no community of feeling to bind them together: every one has laboured in the direction that suited him best, thinking his course to be that which would soonest accomplish the object in view. Now, no one but the Almighty can correct such a condition of things as this. He is the only Being who can prescribe a remedy. This he has done by revealing his Gospel, which,

if obeyed, will unite men, and comprises within itself every remedy needed to remove the evils under which the earth groans. Yet even the Gospel would be of no avail in producing the desired change unless there was a people who would receive it and practise its precepts. This Gospel might be preached to the people from now until doomsday; but if they would not adopt its principles and be governed by its laws, it would be of no benefit to them. They would still be the slaves of sin, and would continue to bear the burden of the evils which surrounded them.

The Lord, however, is gathering out a people from the various nations of the earth who are obedient to this Gospel which he has revealed, and upon them is the labour being laid of regenerating mankind. He is leading them in paths to which their feet and the feet of their fathers before them for many generations have been strangers. But the great obstacles which lie in the way of their progress are their want of faith and their incorrect traditions and habits. These are the defects of the education they received under the old system of things; and they are defects which in their children they should by all means avoid. We have witnessed an unaccountable amount of carelessness upon these points among parents in this land who have been obedient to the Gospel. Many seem to have no conception of the importance of training their children properly in the principles of the Gospel, but permit them to grow up haphazard, without any particular care as to what they believe, or with whom they associate. The consequence of this inattention (to call it by no harsher name,) is, that it is not unfrequently the case that many parents who have had children born unto them since they joined the Church, or whose children were young at that time, now have children approximating to manhood or womanhood, who are not members of the Church and do not have any faith in the Gospel. They are, if possible, in a worse condition than if their parents had never known the truth. What the feelings of such parents can be we cannot very well imagine; but if they have been neglectful in teaching their children and do not feel wretched, they are dreadfully ignorant of the system of salvation the Lord has instituted. Every man and woman who has learned the lessons aright which the Lord is teaching look forward with bright anticipations to their posterity being possessed of a greater faith and power, and every way capable of being more useful than they have been themselves. And that their anticipations may be gratified, they take every pains in training them, weeding out of their minds every wrong tradition, checking every evil habit, and instilling into them an unshaken trust and reliance in the promises of the Lord. They begin the work of regeneration themselves and teach its principles to their children. Children thus taught will have faith in the Lord and in his promises, and they will approach him with full confidence to ask him for what they need.

The revelation of the Gospel has brought but little salvation to the parents who take no pains to teach their children its principles and precepts. What interest will they have in the kingdom of God after they themselves pass off from active life? They will have no child to fill their place and make their name honourable, or to contribute with greater faith and mightier works to the accomplishment of that great work with which they have been identified. Instead of bringing their children up to strengthen the hands of the Lord and his anointed they bring them up to uphold the dominion and confirm the power of the Adversary. Instead of their being distinct from the world, they are one with the world, entertain the same belief, look forward with the same hope, and labour for the

same end, and, of course, perpetuate with the rest, as far as they can, those evils which the Gospel has been sent to remove. Parents who suffer their children to grow up in this condition lay up sorrow and misery for themselves and their offspring, and the Lord will surely hold them accountable for it. The Saints who have children should seek to comprehend the great responsibility devolving upon them connected with the proper training of their children. There are but few who would be so careless as not to watch over and guard carefully any gold or choice jewels that would be entrusted to them; but children, being incomparably more precious than those, require that far greater vigilance should be exercised over them. Every parent in this Church in these lands should watch carefully over their children, teach them unceasingly the truths which the Lord has revealed, and fortify them against the contagious examples to be constantly met with in Babylon, so that when they have the privilege of going to Zion their children may be prepared to take an active part in the work of God there, and have that faith which the ancients attained unto—a faith that will produce works which will sweep wickedness from the face of the earth and fully inaugurate the reign of righteousness and peace.

NEWS FROM AMERICA.—Elder Dwight Eveleth, in a communication from San Francisco, dated Sept. 20th, says—

"Many of the old 'Mormons' here are getting ready to leave this country for some place where something else but fighting is thought of; for, since the battle at Bull's Run, and at Springfield, Missouri, the people generally begin to think there is going to be a considerable of a 'scrimmage' before the affairs are settled. And in this State, the parties are divided into three factions, calling themselves Republicans, Union Democrats, and Secession Democrats; and the parties are pretty equally divided, and the consequence is, every man almost is being enrolled, armed, and equipped, and is holding himself in readiness for any event that may turn up; for a general turning up appears to be the order of the day. And all I have to say is, what Sir Charles Napier said to his soldiers, when they were about making an assault upon the fortress of Acre—'At 'em, you rascals, and fulfil the prophecies.'"

From a letter received from Elder J. McKnight, dated Sept. 22, we extract the following interesting items:—

"It is now reported that the Confederates in Missouri have stopped the overland mail from going either east or west from St. Joseph. There is a report current among private circles here, as having come over the wires, but not printed in the newspapers, that, in a battle at Lexington, Missouri, on Tuesday last, 17th inst. [Sept.], 4,000 Federals were killed, with a loss of but 400 on the Confederate side. Batteries, arms, ammunition, and supplies in large quantities, fell into the hands of the Confederates. Though it is, doubtless, greatly exaggerated, if true at all, I should not be any less willing to give it credence from the fact of its not being chronicled by the prints. They not only do not hesitate to grossly misrepresent when it would suit their purpose, but have found it in some instances expedient to contradict even partially true statements, made public without due consideration, to counteract the baneful influence of truth on the public mind—resulting in broadcast distraction, despair, and even frenzy. What horrid features met the eye at every corner upon the reception of the news of the Bull's Run defeat and panic! The fear and dreadful anticipations of evil that seem to pervade all classes throughout this country (I refer more directly to the Northern States,) manifestly unnerves and disqualifies them to bear up against and manfully endure actual defeat, or to even bear a true relation of the constantly recurring disasters. The newsmongers are beginning to get the cue; and the Government (what there is left of it) have found it requisite to take the matter under their "masterly" supervision, lest, also, as is officially alleged, the mammoth plans for a nation's defence should be frustrated by a few paltry penny-a-liners. That this has already been done in several important instances, the public have the acknowledgement of the General-in-Chief himself.

Yet the daily journalist must have matter—must have support—must furnish his readers, morning by morning, or evening after evening, with "the latest from the seat of war." It was a fine business they were doing, truly, in the way of peddling

news, when General Scott's plans, so solemnly, secretly, and augustly devised, elaborated, and perfected on paper, just the previous night, were all developed in detail, as an after-breakfast morceau for his voracious readers, next morning. Now, however, they must be content with the precious morsels served up from the Government cupboard and the meagre fabrications of the reporter's brain, which, requiring correction and contradiction in each succeeding issue, keeps the concern in motion; and this, though a re-grinding operation, is probably the best they can do with the material they have on hand, the machinery they have to work with, and the hands employed in the mill.

As to my movements as a messenger of the holy Gospel among the people of the divided States, I have realized that the hand of the Lord has been with me, to guide and shield me daily. Though they are few, it is nevertheless gratifying to find here and there a person willing to receive and obey the truth.

Since my arrival in Western Pennsylvania, I have baptized upwards of fifteen, and organized a Branch at Erie, over which James H. Van Natta, once a resident of Nauvoo, has been appointed Presiding Elder. Meetings are held twice every Sunday at his house, which are attended very regularly by the members, as also by others. The Branch has steadily increased since its organization. The Saints are all desirous and determined to do their utmost to gather next season, and, with the Lord's blessing, hope to be able.

As to public preaching, there is but little opportunity longer here; neither is it safe. Our enemies charge us with being Secessionists. The name, or intimation of which, however well disavowed, is now a license for violence, knowing no bounds but the caprice of the mob. I was informed that sixty persons recently clubbed themselves, having articles drawn to the effect that, if I ever came within their district, they would hang me upon the nearest tree."

CORRESPONDENCE.

AMERICA.

[We are indebted to Elder Mills for the following letter, which will be read with interest]:—

G. S. L. City, Aug. 25, 1861.

My dear Mills—It is so long since I have written to anybody, that I almost feel strange in taking my pen to write a letter. Allow me to say, however, though I have not written to you, your memory is still green in my affections, and not a day passes but what I think of you. Your letters to me have arrived safely; and their contents have afforded me much satisfaction.

The good work of our God, which you, in common with the brethren on missions, seem so actively engaged in forwarding, is moving onward in this Territory. There seems to be a spirit of zeal among the people to walk more strictly in obedience to the counsel of our beloved President and those associated with him in the government of the Church. This arises in a great measure, I believe, from the frequent intercourse the President of late has had with the people. When in the city, scarcely a meeting is held without his being in attendance, and the words of life, with which he seems at all times so fully endowed, are freely dispensed to

the people, encouraging the weak, re-proving the wayward, and building up all who seek to do the will of our Father. It is a source of great joy to the faithful to observe that advancing years add increased usefulness to our Prophet and leader; and his judgment, ripened by a lifetime of experience and uniform integrity and faithfulness, sees a long way a-head for the good of Zion.

The troops are gone. Camp Floyd, which for three years past has resounded with the orgies of the ungodly and become a nest for every unclean thing, has reverted to its wonted quietude and simplicity. Sometimes I regret that I never visited it; yet at other times I feel grateful that I have kept myself entirely aloof from Gentile influences and associations. I did not even attend the sale, though many have made fortunes by so doing. The vast stores of groceries, provisions, and the vast materiel of the "gallant army" were sold for a mere song.

The daily mail is in active operation—two coaches a day, one east and one west. It really looks like old times to see a well-appointed daily coach running through the city; and when we reflect that only a few years ago this Territory was a wilderness, and now is the half-way house between the rising

and setting sun, it preaches long and loud for the energy, endurance, and perseverance of this people, who have caused the wilderness to blossom as the rose, and have raised from the sterile desert, year after year, grain and vegetables in abundance to gladden the hearts of thousands who annually wend their way to find a happy home in the mountains.

The telegraph poles are erecting both east and west from this city. San Francisco and New York expect to communicate with each other in a few moments by next December. The poles for both lines pass along East Temple-street. The crop this year is most abundant. The land is filled with plenty, which is a cause of great thankfulness to the people, seeing that so many are beginning to arrive by our own immigration from the States and Europe.

A magnificent theatre is being erected—all rock-work, and is building on the plan of Drury Lane. It will be one of the most costly structures in the Territory, and will reflect credit on those who have projected and are carrying on the work. Many stores and private dwellings have been erected which would be a credit to any city in the world. The extensive improvements that have been going on during this season have caused a scarcity for labourers hitherto unknown in the Territory. Indeed it has been very difficult to get hands to cut down the immense fields of grain during the harvest.

Dr. Bernhisel, our Delegate to Congress, leaves in a few days for Washington. At the election he received the universal votes of the people. Captain Hooper and family, with Thomas Williams, have arrived safely.

Elders Jacob Gates, N. V. Jones, and C. V. Spencer have also safely arrived in the city. The health of the latter was a cause of much anxiety to all his friends, and they are much gratified to find him, on his return, healthy, vigorous, and strong. I am afraid brother Claudius ventured too much in the changeable climate of England—a climate that has always been severe upon the constitutions of our American brethren.

Captain D. H. Cannon's train arrived about ten days ago, all well. The other

companies are getting along finely. The large immigration from Europe this season causes the hearts of the Saints in these valleys to rejoice and praise God that he is blessing the labours of servants with such good success.

Remember me kindly to Presidents Lyman, Rich, and Cannon, and to all who care to know about me. Have you ever visited Ireland since your arrival in Europe? Should you do so, remember me kindly to the dear Saints in that country. I have felt exceedingly gratified to see occasionally in the *Millennial Star* good tidings of the work in the scenes of my former labours.

Yours in the new and everlasting covenant,

GILBERT CLEMENTS.

ENGLAND.

CHELTEMHAM DISTRICT.

Cheltenham, Oct. 15, 1861.

Dear Brother Cannon,—Having returned here from a tour through the Conferences comprising this District, I now write to let you know how I found things going on among the Saints.

I held meetings of several Branches at a time in different places, both in the Cheltenham and Hereford Conferences, and a Conference meeting at Worcester on the 6th of October; also meetings in a number of country Branches. At all the meetings, without exception, a first-rate spirit prevailed. Quite a number of strangers have attended most of our meetings, who listened with great attention, and several have been baptized.

The Saints, as a general thing, are poor; but the spirit they begin to enjoy makes them feel a great deal richer than they did a few months ago.

Praying God our Father to bless your labours,

I remain your brother,

WILLIAM GIBSON.

WILTSHIRE CONFERENCE.

Bath, Oct. 10, 1861.

Dear Brother Cannon,—Having just returned from a tour through the Wiltshire Conference, I send you a few lines, thinking you may be glad to hear concerning the progress of the Saints generally.

I left Bath on the 21st of September, visited several of the Branches, and held meetings some eight times. I found the Saints in good spirits, and striving to keep pace with the kingdom of God. Many who at one time were connected with us, but have stepped aside, are now making their way back to the sheepfold of our God, and others are examining and obeying the truth. I can say that the work is onward and on the increase. There are many calls

for preaching throughout the country, and I think that much good can be done in this part of the Mission, if we do our duty. Many are made to rejoice that God has revealed himself unto men living in our day, and has restored the Priesthood and keys of the last dispensation, whereby mankind may be saved. Accept my kind love to yourself and associates. I remain your brother in the Gospel of peace,

WARREN S. SNOW.

SUMMARY OF NEWS AND PASSING EVENTS.

FRANCE.—A terrible storm has caused great devastation in the department of Gard. The Lalle mine was flooded by water, in consequence of which the sides fell in, burying 117 workmen, who were either suffocated or drowned.

SPAIN.—The city of Girona, in the province of Catalonia, has been visited by great inundations, whereby immense damage was done to property.

PRUSSIA.—The coronation of the King of Prussia took place Oct. 18. On the 17th, the King, addressing the members of the Prussian Diet, said—"I desired to summon the representatives of the Chambers to my presence even before the coronation, and I thank you for having complied with my wish. The rulers of Prussia receive their crown from God. To-morrow, therefore, I shall take the crown from the Lord's table and place it upon my head. This is the signification of the expression, 'King by the grace of God,' and therein lies the sanctity of the crown, which is in inviolable."

SWITZERLAND.—A letter from Hospenthal, in the canton of Uri, says that "great quantities of snow have fallen there within the last few days. A diligence was overwhelmed three days since by an avalanche near Hospenthal, but all the passengers were rescued unhurt." In the Grisons 200 sheep have been buried under avalanches, and 700 head of cattle lost from a similar cause in the canton of Ticino.

POLAND.—A telegram from Warsaw, Oct. 14, says—"A proclamation published to-day declares the kingdom of Poland to be in a state of siege. The military have pitched their tents in the public squares and places of Warsaw."

MONTENEGRO.—Letters from Ragusa announce that insurgents from Zubzi, with Montenegrin volunteers, attacked Cincevo and Biovo, but withdrew after a hard fight

of three hours. 2,000 insurgents attacked Korieneilin and advanced as far as the suburbs of Bilecia. It is asserted that, notwithstanding pressing orders from Constantinople, Omar Pasha does not venture to attack the Montenegrins, because he has but little confidence in his army. He is also apprehensive of a general insurrection in the surrounding provinces, and mistrusts Servia. Montenegro is in arms, and the country is being fortified.

EGYPT.—Letters from Egypt state that the Nilotic inundations in the country have caused a loss of cotton, estimated at one-third of the whole crop. The damage to the sugar, meal, and grain crops is enormous.

CHINA.—A telegraphic despatch received in Paris from China, by way of St. Petersburg, states that the Emperor expired on the 24th August. The announcement of the death of the Emperor had produced no change in the position of affairs in China. Prince Kong was exercising the functions of the head of the Government, with the title of Regent, which he will retain till the succession to the throne is decided.

NEW ZEALAND.—A peace ministry has succeeded to office, reducing the chances of war to a minimum. The natives themselves have great confidence in the new cabinet, which is prepared with a system of local government to satisfy the natives.

AMERICA.—The war movements are enveloped in fog. It has been ascertained, however, that the Confederates, in voluntarily abandoning their entrenchments near Washington, fell back upon their old lines of defence, extending from Fairfax Court-house to Manassas, with the latter point as their base of operations; but the real motive for so important a movement is still unknown. The Federals, meanwhile, have occupied all the abandoned posts, and fortified in the strongest manner.

THINGS WORTH REMEMBERING.

RATIOS.—*Duple* ratio is that of 2 to 1; *subduple*, that of 1 to 2. *Duplicate* ratio is that of the square of one number to the square number of another; *subduplicate* is the ratio of the square roots.

"SINCERE."—This word is derived from two Latin words—*sine*, without; *cera*, wax. The Romans were commonly in the habit of filling up cracks and faults in their tables and other articles of furniture with wax; hence, when an article was perfectly sound, requiring no such filling up, it was called *sincere* (without wax).

"BLUE STOCKING."—The term "blue stocking," as applied to literary ladies, was conferred on a society which was called the "Blue Stocking Club," in which females were admitted. It was so named because one of its prominent, active members (a Mr. Stillingfleet) wore blue stockings, which were then a novelty.

"CAUGHT A TARTAR."—This expression originated as follows:—An Irish soldier in the Imperial service, during a battle with the Turks, called out to a comrade—"I've caught a Tartar!" "Bring him along, then," said the other. "Ah, sure, but I can't." "Well, come without him, then." "Arrah! but he won't let me!" was the *naive* rejoinder. Hence, to "catch a Tartar" now means to be over-matched when one is confident of victory.

"HYPOCRITE."—This is a Greek word, signifying an actor, or stage-player. From the immense extent of the ancient theatres, it was necessary, in order to avoid a ludicrous disproportion, to make the players, by artificial means, of an extraordinary size. They were generally masked, and also increased, by a hidden trumpet, the power and volume of their voices. Thus they were, in several respects, feigners. Hence, a "hypocrite" now means a dissembler—any one who feigns a part. Even the word "act" is often used in the sense of feigning, or pretending.

DERIVATION OF CELEBRATED NAMES.—The name of the gorgeous French palace of the Tuleries was derived from the circumstance, that where the palace stands was the site of an old manufactory of tiles (tuileries), as if one should say the tile-house. Oxford, the name of the celebrated seat of learning, has a derivation equally humble: Oxford is only the ox-path across the river. Bosphorus is a high-sounding name in the Greek language; but what is it, in the English translation, but bull-path or ox-ford?

VARIETIES.

"It is a law of nature that every woman should be married; but when we know how enormous is the excess of the female over the male population, all surprise that so many of the fair sex should be unmarried vanishes."—*London Journal*.

PAPER FROM WOOD.—A French lady has succeeded in manufacturing excellent paper from wood, at a price much lower than that made from rags. Her method consists chiefly in the use of a new kind of machinery for reducing the wood to fine fibres, which are afterwards treated with the alkalis and acids necessary to reduce them to pulp, and the composition is finally bleached by the action of chlorine.

ANCIENT RUINS IN AMERICA.—"The plain upon which lie the massive relics of gorgeous temples and magnificent halls slopes gradually towards the river Pecos, and is very fertile, crossed by a gurgling stream of purest water, that not only sustains a rich vegetation, but perhaps furnished with this necessary element the thousands who once inhabited this present wilderness. The city was probably built by a warlike race, as it is quadrangular and arranged with skill, to afford the highest protection against an exterior foe, many of the buildings on the outer line being pierced with loopholes, as though calculated for the use of weapons. Several of the buildings are of vast size, and built of massive blocks of granite rock, which could only have been brought to their present condition by a vast amount of labour. There are the ruins of three noble edifices, each presenting a front of three hundred feet, made of ponderous blocks of stone, and the dilapidated walls are even now thirty-five feet high. There are no partitions in the (middle) supposed temple, so that the room must have been vast; and there are also carvings in bas-relief and fresco work. Appearances justify the conclusion that these silent ruins could once boast of halls as gorgeously decorated by the artist's hand as those of Thebes and Palmyra. The buildings are all loopholed on each side, much resembling that found in the old feudal castles of Europe, designed for the use of archers. The blocks of which these edifices are composed are cemented together by a species of mortar of a bituminous character, which has such tenacity that vast masses of wall have fallen down without the blocks being detached by the shock."—*Fort Smith (Ark.) Times*.